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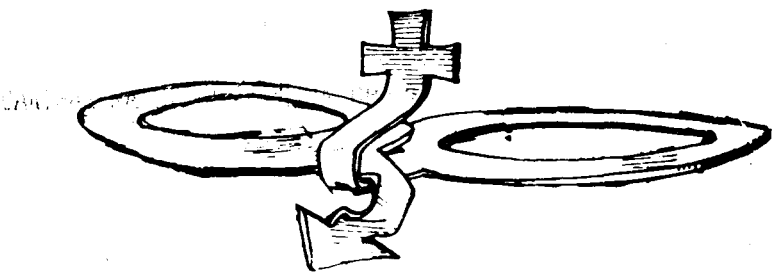

DIVORCE & REMARRIAGE

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NEWS & VIEWS

Maurice Lavanoux

He stood for refinement and taste in the religious arts, and to the extent that both have standing in official Catholicism, his death is a serious loss.

Maurice Lavanoux was 80 when he died recently, asleep in the armchair where he worked to the very end in his Queens home. His life was a succession of triumphs and failures. The former he wore lightly; the latter weighed down his years, most especially the last ones.

In 1972 he saw the Liturgical Arts Society, of which he was a founder, disband after 41 years of struggle, and along with it the distinguished quarterly *Liturgical Arts*, of which Lavanoux was editor, ad manager, subscription editor and file clerk.

This past year he saw his expertise ignored by the Vatican, when it finally got around to establishing a Museum of Modern Art. Lavanoux might have saved the Museum from becoming a "commercial affair" cluttered with secondary works by otherwise top-grade talent. But he wasn't consulted, and he was annoyed. "Why are Catholic sources slighted here and in Rome?" he asked in his diary. "Why are those of us who have worked and slaved for decades for a modern and living religious art . . . so crudely bypassed?"

The *New York Times* was more sensitive. Its obituary was set off with a three-column picture showing Lavanoux surrounded by articles of Christian art. Friends were upset that the obit seemed to stop at 1946, but the point of Maurice Lavanoux' life had been made clear. In a colleague's words, he had waged "persistent, if gentle, warfare against imitative, tasteless or unimaginative church art"; he had never compromised.

Maurice Lavanoux is gone, but his dreams linger, through the Society for the Renewal of Christian Art, which he served as president. It will continue to foster the refined taste in religious arts that was Lavanoux'. Its vehicles will include a small museum of contemporary Christian art located in New York City and available, via tour, to dioceses around the country, and a reference library on artists and architects for diocesan liturgical committees and others. There are also plans to resurrect *Liturgical Arts*.

Maurice Lavanoux once quipped that his 40 years at *Liturgical Arts* ought to merit him four centuries off in Purgatory. Actually, nothing would be a more fitting tribute to his memory than the reactivation of the quarterly.

Evel's Papal Jewels

Remember that papal tiara that Pope Paul laid on the altar of St. Peter's ten years ago this month as a symbolic gift to the poor? Remember how the tiara turned up in the National Shrine of the Immaculate Conception as a gift for the American people —without any explanation about how they qualified as the poor of the world?

Well, another papal gesture intended to help alleviate human suffering is also turning into something of a mockery.

Remember the diamond-studded papal cross and ring that Pope Paul presented to the United Nations during his 1965 visit? Guess who was sporting them last? Evel Knievel.

The cross and the ring, it develops, were in his possession at the time of his unsuccessful effort to rocket across the Snake River Canyon in Idaho last September. He later wore them in a TV appearance.

It seems Knievel "owned" the items for a couple of weeks, and had agreed to publicize them while they were in his possession. Apparently, this would enhance their value. After all, what's a pope compared to Evel Knievel?

The cross and ring were sold by the UN at public auction in 1967 for $64,000, with the money divided between four UN agencies involved in relief and rehabilitation work. Ownership has changed at least once since then. Present owners are Can-Am Holdings, Inc., and Morton Steiman Galleries, Inc., of Minneapolis. They value the items now at about $3 million. How much of this appreciation is attributable to Evel Knievel is not clear.

No Herblocks Wanted

The Vatican press office has lifted the accreditation of Lillo Spadini of *Paese Sera*, Rome's Communist newspaper, in pique over his handling of the recent Synod of Bishops.

Spadini is a reporter who frequently illustrates his pieces with cartoons. It was the latter that raised ecclesiastical hackles.

On the last day of the Synod, *Paese Sera* featured six Spadini cartoons in its roundup of Synod discussions.

To accent "Indigenization," the ill-fated proposal to adapt Catholic faith and worship to local cultures, Spadini depicted a black African bishop chasing a fat, elderly white bishop, and calling out, "Don't be frightened. I only want to make sure that you go away and never come back."

Another sketch showed a robed cardinal sitting on a street corner, begging bowl in hand, saying: "The poor face of the Church. Give charity to a poor cardinal."

Paese Sera protested the Vatican action as "an unequivocal attack on freedom of the press and on freedom of speech, as well as a blow to the right of access to information guaranteed to all journalists."

Spadini was philosophical: "Priest or no, it looks as though I've been suspended *a divinis*"—that is, from priestly functions.

Problem/Remedy

Lead paragraphs from three October news stories that speak volumes:

WASHINGTON (RNS)—A total of 7,418 American Catholic missionaries are serving in 120 countries or posts outside the contiguous 48 states, according to the 1974 Mission Handbook. . . . This is a decrease of 273 from the 1973 total and continues a decline which began in 1968 when 9,655 Catholic missionaries were serving abroad. . . .

ST. LOUIS (RNS)—The shortage of Roman Catholic religious vocations—already being felt widely—will hit even harder in five to ten years, according to an exhaustive report made to the 11th annual National Conference of Diocesan Vocations Directors here. . . .

ST. LOUIS (RNS)—Roman Catholic vocation directors have proposed that married priests be re-instated to the active ministry "in some official Church-recognized capacity." . . . The resolution referred to those priests who "found it necessary to leave the active ministry and who retain a desire to serve God's people through their ordained ministry and who find their married status as the only obstacle to such ministry." . . .

Odds and Ends

—WIN, says a member of the Alabama delegation, really means "Wallace In November," 1976.

JOHN DEEDY

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CORRESPONDENCE

Female Football

Princeton, N.J.

To the Editors: Is Michael Novak talking about the superbowl—or super-ball—mentality in his "Football for Feminists" [Nov. 1]? Is his article really about football *for* feminists? After all, "the use of physical tests tends to exclude women," and a good many feminists happen to be women (and some of us don't even subscribe to *Ms.*, contrary to stereotype).

Come on! What a contrast the issue's intelligent and courageous opening editorial ["Women Priests"] makes with Novak's essay in trivilization. "To attack football . . . is not to help the cause of women." O.K. Romanticizing it doesn't help, either. JOAN DARGAN

O'Rourke Case

Notre Dame, Ind.

To the Editors: The prolongation of the Marlboro baptism case is not an event "to be devoutly wished." Nevertheless, Father Robert Egan, S.J., raises a point or two in an otherwise well thought out letter that require a response [Oct. 17].

He raises the question of "consulting procedures" and "authorization." Now, either our ecclesiology acknowledges ecclesiastical structure or it does not. If not, we have an amorphous sect and no church (in which case anyone and everyone may do as they please); if so, we have some obligation to relate with pastoral prudence and sound judgment to basic norms of pastoral procedure within the church.

A cursory reading of the General Introduction to Christian Initiation and the Introduction to the Baptism of Children contained in the New Rite of Baptism for Children would make it perfectly clear that "consulting procedures" and "authorization" are a substantial element of a proper approach to Christian Initiation in the church today.

Both of these documents acknowledge the rights and duties of all those

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THE NOV. 5 ELECTIONS

The '74 bi-year elections are past, and the electorate has voted precisely as expected given Watergate and the economic upheavals: it turned thumbs down on incumbents—a very great many of them at least. The nation now has an overwhelmingly Democratic Congress and more states in control of the Democratic party than at any time since perhaps the early New Deal. The turn in political control is dramatic evidence of moral repugnance felt towards Watergate; it is also a display of lack of confidence in current leadership. But beyond that the election results may mean little. Immediately, the shift in political controls promises nothing startling—not only because the top echelon of government remains unchanged, but also because the Democrats assume their ascendancy without concrete program for coping with the nation's problems, and even without impressive party or ideological leadership. Certainly the elections raised up no Democrats as potential talent for steering the country out of the swamps of cynicism and clear of the ineptitudes that, among much else, have helped produce inflation and recession at the one time. Analysts are predicting that, despite their substantial gains, the Democrats will not have an easy time developing coordinated program or effective responses to national problems. If the Democrats' campaign rhetoric is true indicator, that may be understatement indeed. For theirs was a campaign pitched largely to superior (and perhaps hypocritical) virtue. Virtue without program can be politically meaningless.

Still, the elections went, by and large, as they should have. If the Democrats are without program at the moment, at least the pressure is on them to devise and deliver a program. A strong Republican showing—even a holding of their own—would only have guaranteed more of the Nixonist political operation that has been the inheritance and the way of the Ford Administration. If the Democrats accomplish nothing as a party, the '74 elections will have positive effect if the strong Democratic showing prods President Ford at last into divorcing his Administration from Nixon's, symbolically and in fact. Finances and food; Simon and Butz. Current problems and old Nixon names go hand in hand, right down the line. The longer this goes on, the more impossible becomes the American situation.

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The '74 elections were not without disappointments. One regrets, for example that so able a person as Governor John Gilligan of Ohio was turned out of office. His defeat is a loss at the state level, and also nationally since it depletes the already thin ranks of prospective national leaders—of whatever party. On the other hand, there was the amazing showing of women candidates, a detail, it is to be hoped, which translates to the establishment of women as a numerically significant and accepted segment of the political scene. If this so proves, it could be the most positive development in American politics since the solidification of the two-party system. If the two-party system makes sense, so does two-gender participation in governing.

Women, of course, have been increasingly a part of the political landscape since the adoption of the Nineteenth Amendment on women's suffrage. But always their participation, whether elective or appointive, rang of the exception to political rules. Now there is a woman governor in Connecticut, a woman lieutenant-governor in New York, a woman State Supreme Court Chief Justice in North Carolina, a woman mayor in a city of more than a half-million population (San Jose, Calif.), women in some twenty seats of the House of Representatives, and a 36 percent increase of women legislators in 26 of 46 states holding state elections. The American political scene may never be the same again. Nor should it be.

Columnist Max Lerner has speculated that the public voted so strongly for women on Nov. 5 "because for some curious reason women seem less capable of evil in politics than men." If the suggestion is that their success is due solely to Watergate reaction, then the showing of women is discounted as an aberration—in which case, Nov. 5 would be a whole lot less significant than some of us would like to believe. We prefer to see other forces at work, including a maturing of the electorate with respect to women's total place in politics. The past was as foolish as it was chauvinist. To the extent that 1974 placed women in fact on equal ground with men in politics, the elections rate as historic. It seems as elementary as that.

One other Nov. 5 return should not be overlooked. This is the election to the Maine governorship of independent candidate James B. Longley. Longley may turn out to be mere sloganeer, a visionary of sorts, a man without viable program. His election may be a fluke, and have no implications for the rest of the country, whatever the old political slogan, "As Maine goes . . . etc." Nevertheless, the astonishing victory of Longley ought to place professional politicians on guard: the mood of political dissatisfaction and distrust may extend in the grassroots beyond incumbents to the establishment parties themselves. The Longley success may not be signal that the time is ripe for a third-party movement. Maine is still only Maine—a political as well as geographic "outpost." But Maine and Longley may be warning that the establishment parties must put their houses in order and begin to offer some new answers to the problems of the times or else face outright rejection from the electorate. The American voter is usually not given to radical departures. But political parties have been consigned to death in the past in the United States. There is no reason why this could not happen again.

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FROM ENGLAND

WILSON'S SECOND CHANCE

Harold Wilson has just made a post-election speech calling on the nation to unite in the face of the inflation threat. This is a striking irony, after the election campaign which finished last Thursday with a majority for Labor of three. For national unity was the principal platform of the Conservative opposition in the campaign. And the Conservatives were clearly defeated. (They were much more obviously defeated than Labor was victorious.)

Two things seem to me to emerge from this irony. The first is that whatever the "reds under the beds" brigade say, the Labor Party today is just as much the party of "national unity"—or, if you like, of the "silent majority"—as is the Conservative Party. Indeed, just now it is clearly more so, since the electorate seems not to have been at all convinced that Mr. Heath has stopped being the advocate of confrontation politics (as he was in 1970) or has had a genuine change of heart towards the politics of "moderation" and "compromise."

The second thing is that it was not the idea of national unity which led to the Conservative defeat. They were defeated, not for what they said but for what they did not say. The fact is, the Conservatives, for all their claims to be the natural party to deal with the economic crisis, had no coherent economic policy to offer. Only a tiny minority of monetary theorists, of whom Enoch Powell (no longer a Conservative Party member at all) and Sir Keith Joseph are the only well-known examples, actually presented a discernible alternative to the "social contract" which Labor had achieved with the unions. The call for some kind of "National" or coalition government, which Mr. Heath's campaign throughout envisaged, was not a call to unite around a policy but a call to get together to think of one. And since

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the Labor Party already had one of their own, they were not going to fall for that kind of offer.

In economic terms, then, the real battle was between a minority of monetarists (who were prepared to allow a major rise in unemployment as the price for beating inflation) and the Keynesian majority who believed that a mixture of measures could be effectively used to do this without these dire consequences. It remains to be seen who is right. What the election has made clear is that the electorate—surely rightly—believe that Labor make better (i.e., more convinced and more competent) Keynesians than Conservatives do. After hearing Milton Friedman on TV doing a remarkable hatchet job on a group of Britain's most distinguished Keynesians, I have to confess that I'm not sure that the Labor Party is right. But I am sure that, if Labor's kind of policy *can* work at all, only they can make it do so. To have elected the Conservatives would have been to elect a Keynesian government but one that was very unsure of itself, and dangerously exposed on its right flank.

The collapse of the Liberals in the election was, I think, fairly predictable. They had nothing to offer that looked like a total package; just a collection of bright ideas. And their anti-socialism came through far more clearly than their (alleged) radicalism. They claim to be a radical party of new ideas, who have the future in their bones, and who possess the key to a new kind of political set-up in Britain which will ensue when the two-party system has been smashed. But in fact they appeared simply as a party of bourgeois protest. Far more people voted for them, I suspect, out of disgust with both main parties than out of any conviction that they have a positive role to play. Hence in a crisis election, when the choice of a government really mattered (as it did this time), they came off badly. Thinking, as distinct from floating, voters decided they could not afford to waste their votes on mere protest.

The Scottish Nationalists and Ulster Unionists are a different matter. However parochial, they do have something positive and coherent to say to their little bits of the electorate. They seem to offer a way out of the mess for those who belong to their particular tribe: namely separatism, self-determination, a kind of "national unity" that, however blinkered, does have some roots. It was not surprising, therefore, that they did well, especially at the expense of the Conservatives.

I have said that this was an election which mattered a great deal. This is not to say that I think we are now assured of a government that has all the answers to the problem. We merely have a government which has *a* policy. Whether it is the right policy, or a workable policy, is a different question. But, given the reality of the contemporary situation in Britain, it is probably the only policy that has any chance at all. But there is one other consequence of the election which is probably far more important than anything I've said so far. This is that we are now guaranteed a referendum on the Common Market membership issue in the next twelve months or so. That referendum, and the campaign leading to it, will surely be a more important, and more interesting, political battle than anything that has happened in the recent election. What the electorate has done, one might say, is give itself the chance to say yes or no, decisively, to one issue which matters immensely to all of us. I would not like to bet just now on which way it will go. But whichever way we choose, the face of British politics will be radically changed by it. BRIAN WICKER

(*Brian Wicker is* Commonweal's *regular correspondent in Great Britain.*)

WASHINGTON REPORT

OIL FOR THE SENATE'S LAMPS

Occasionally, Senators are obliged to acknowledge brute economic power. Sometimes it is even discussed within the Senate chamber. The most recent occasion, as rare as a full eclipse of the sun, occurred in early October when the Senate was confronted with an amendment to prohibit oil companies from owning, in whole or part, "super-ports."

Usually, the grey-flanneled, muddled-middle, comprising most Senators, does a soft-shoe shuffle around destructive policies of corporate America—the oil industry being a handy-dandy example these days. Senators will kick around physicians, the courts, war-protesters, abstractions such as high-interest rates, and Madame Gandhi, but seldom do they undertake effective discussions of formative economic forces.

Brave words are heard from a few. Senator Metcalf of Montana does thrash private utilities with regularity. Senator Proxmire of Wisconsin does point to the buddy-system of the Armed Services and defense contractors who feed from the public trough. He and a few others do criticize weak-kneed federal agencies who have become regulated by the businesses they're supposed to regulate. Conscientious Senators, Senator Nelson of Wisconsin being one, do offer legislative medication, such

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as a program of public-service employment when millions seek work—currently, unemployment has reached 6 percent nation-wide and 11 percent among blacks. But, with all good intentions, this is like putting a "band-aid" on a hemorrhaging patient.

Senators answer this complaint by pointing to the key legislative committees, where most battles are won or lost, as stacked with members who play slush-bucket politics with fundamental economic issues. This is a more valid reason within the House of Representatives than within the Senate where the committee system is less determinative. More to the point is that fierce attention in Senate general debate just is not given to the hammer-lock that business corporations have on our lives. Not even comparable to the searing attention given to legislation dealing with abortion, busing, gun-control and installation of seat-belts in motor vehicles. Most Senators do not find it within themselves to give the same ferocity of effort to the "gut" issues of full employment, income-maintenance, monopoly and reform of the rotten-borough tax system—federal, state and local. (A recent study demolishes the argument that the system is "progressive," by demonstrating that the tax load is generally the same for all income groups, in terms of percentage, up to those earning more than $50,000 a year.) Some of those Senators who sense the economic system is unfair don't know how to begin analyzing it—or else they decide to settle for accomplishments more quickly achieved and more widely appreciated.

But the shades of Senators Norris, LaFollette, Nye, Paul Douglas and Kefauver, all thunderers against the "big interests," should have smiled on Oct. 9 when Senators Hollings of South Carolina and Joe Biden of Delaware rose to offer their "super-port" amendment designed to prevent oil companies from further tightening their heavy vertical grip on the energy industry—development, production, refining and marketing. (Big oil owns 70 percent of the natural gas, half the uranium and is rapidly buying up the coal fields.)

Proposals to construct "super-ports" are a result of the growing size of oil tankers; the disastrous Torrey Canyon was one. A recent book, *Supership* by Noel Mostert, describes one super-tanker as 32-feet longer and 39-feet wider than the first Queen Elizabeth passenger liner; its bridge one-quarter mile from the bow. Traveling 16 knots, the ship would take 3 miles and approximately 21 minutes to stop, according to the author. Tanker ships are being built bigger and bigger for two reasons: (1) one ship is cheaper than two to operate; and (2) approximately half the oil consumed in the world moves by tanker—nearly one-third of our consumption comes from the Middle East.

Consequently, super-tankers, say the oil companies, need super-ports, particularly when they approach the shallow eastern coast-line of the United States. There are none now. But the Army Corps of Engineers is helping to persuade federal and state governments that they are feasible and pose no major environmental threat to ocean and shorelines, an assertion environmentalists dispute.

Actually super-ports are not "ports" at all in the commonly understood sense of the word. They would be locations, 15 to 30 miles off-shore. There, giant tankers would unload their cargoes of oil into 5-foot-wide pipelines through which it would be pumped to depots on shore. In other words, the so called "super-port" is a euphemism for a pipe-line delivery system.

Hollings and Biden had done their homework. They knew that, way-back, control of transportation was John D. Rockefeller's key to dominance of the oil industry. In 1900, for example, Hollings pointed out, John D. controlled all but 200 of the 5,200 railroad tank cars in the United States—owned in a secret trust that no one could penetrate for many years. Hollings and Biden themselves were not in complete agreement. Hollings seemed to accept the inevitability of super-ports, but would let them operate as public entities, common carriers and let every shipper "have an equal bite at the apple." Biden in press statements has expressed strong reservations about the environmental consequences of super-ports and has suggested that, should alternative sources of energy be developed, the oil companies would smother these in order to protect their investment in super-ports.

But they agreed that the omnibus energy bill, which, among other things, authorized the federal government to issue licenses for construction and operation of super-ports, was faulty. The Interstate Commerce Commission, the Federal Power Commission and the Justice Department, to cite only three, have been ineffective, or worse, in preventing anti-competitive abuse of land-based pipelines owned by oil companies. The issue now at hand, the two Senators pointed out, is who controls the new underwater delivery system. In order of priority, state governments, non-oil (and natural gas) firms and oil companies would be awarded licenses to construct and operate super-ports by the federal licensing authority, under terms of the bill as it was presented to the full Senate.

However, the two Senators, Hollings and Biden, pointed out that realistically only oil companies would probably be able to finance construction of a super-port, whose cost they estimated at $400 million. Moreover, oil companies would probably discourage state governments and non-oil and gas companies from undertaking such projects, they argued. Giving preference, as the bill did, to state governments and firms independent of oil and gas companies is simply window-dressing, the Senators argued.

To support this contention, Biden pointed to a passage in the explanatory report that accompanied the bill. It states, Biden pointed out, that competing applications

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are to be judged on the basis of which will "best" serve the nation. Consideration shall include a comparison of factors such as the environmental, technological, economic and timing aspects of the competing application.

That spells "oil companies," Biden said, regardless of the preferences assigned state governments and non-oil firms.

". . . I have learned one thing in the eight years I have been up here (in the Senate)," Hollings told an attentive Senate. "Oil owns government. Oil owns government. In this case, oil owns state government. . . . The ICC regulation (price-supervision in the bill)? Hah: 46 Senators sponsored a bill to do away with that agency. Surely, you know ICC is not going to regulate them (oil companies operating super-ports)."

Hollings described a recent experience of his with oil companies, one involving efforts within Congress to compel the oil companies to roll-back prices this year. "I find it one of the most discouraging, disappointing, demeaning things to sit as a member of the energy policy study committee marking up (i.e., drafting) a bill on energy . . . and have Mr. Simon, the then 'Energy Czar,' say (about the need for information from oil companies): 'We do not know; the oil companies will not tell us.' "

Biden and Hollings argued that their amendment only sought to apply to oil companies what already applies to railroads—a general prohibition from shipping any articles or commodities which may be owned in whole or in part by them. Opponents of their amendment argued the bill already had sufficient safeguards against abuse.

Hollings commented that a group of Senators drawn from three committees, with jurisdiction over energy matters, had met in the form of a special subcommittee to discuss what became the Hollings-Biden amendment. The amendment was approved by this group. Then, Hollings said: "Within a few days, oil company lawyers started calling at my office. That vote changed around until only two (Biden and Hollings) were left (i.e., in favor). . . ."

Biden recounted the buccaneering days of John D. Rockefeller and then observed that as a New Castle County (Dela.) Councilman he had learned a thing or two as a result of dealing with oil companies' efforts to establish refineries in that county: "In my case, they promised to build a major refinery and make it look like a schoolhouse. That was their quote . . . 'it would not be any different from the little old school-house down the block.' They have ways of bringing in their statisticians, their attorneys, their accountants, the people in public office—not that people at the state or local level are corrupt or are going to be bought by them. It is just that they do not have the hardware to compete with the oil companies. . . ."

Biden said that another Senator had told him that if the oil companies were not permitted to own super-ports they would go down to the Caribbean or some other place and do business there.

"These are the same companies," Biden said, "who, if the Senate will recall, during everything from the Vietnam war through student riots and the protest marches, were talking about patriotism in America and putting the flag patch on their employes' lapels. They wear the American flag in their buttonholes. They talk about how they are concerned about the welfare of America. Yet the veiled threat is that if we do not let them own these (super) ports they are not going to play, they are going to take their oil and go to the Caribbean, or they are going to take their oil and not let us have any."

Senator Johnston of Louisiana, a main opponent of the Hollings-Biden amendment, rose at one point to contest: "Mr. President, we have had an awfully good time here today. We have talked about Rockefeller, robber barons, natural gas, TV ads, circuses, the depletion allowance, and mass transit, and I do not know what else. But none of this has a thing in the world to do with building super-ports, and certainly does not have anything to do with the central question at issue today—that is, where lies the national interest on this amendment."

Let's not permit "prejudices" against oil companies to make the decision, Johnston asked the Senate.

Finally, after lively, seldom seen debate, the Hollings-Biden amendment was tabled—48 to 34. Those voting to table included some of the most notable liberal wordsmiths in the Senate.

And without the amendment, the super-port bill was subsequently passed with only two dissidents—Senators Abourezk of South Dakota and Biden.

The following day, the major daily newspapers carried no account of a legislative effort to thwart tighter control of energy-supply and policy by the oil industry.

SISYPHUS

COMING

HENRY TEN KORTENAAR writes about the recently concluded Bishops' Synod in Rome:

"At first the bishops were only surprised to find that they were supposed to vote on a 41-page declaration; then, as the text was read to them by the *relatores*, they grew angry and excited. During the coffee-break there were more animated discussions than there had ever been during the preceding weeks, and it soon turned out that a large number of bishops considered the document totally inadequate as a basis for further discussion."

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A FAREWELL

ABIGAIL McCARTHY

There is everywhere, at once a great interest in, and a great tentativeness about, the new feminism. I think this tentativeness, the holding back, the reluctance to accept it does not really stem from stubborn obduracy, or deep reactionary bent, but from a haunting fear of loss.

All this autumn I have been remembering a carefree day in sunshiny fall weather spent with a friend years ago. She and I were both mothers of young children then, and a day to spend as we pleased was a rare, happy luxury. We left St. Paul early in the morning, driving through the valley of the Minnesota River where the cottonwoods and willows, the maples and the oaks flamed with color. Outside the little town from which her family came we picnicked in a state park with other women, relatives of hers. We talked and laughed and reminisced as women will, who have been fortunate enough to have friends of every age. Half of my pleasure came from her keen delight in every detail of the day.

Mary Anne died this year, a still young mother and grandmother—a victim, after several years of struggles, of leukemia and a raging blood infection loosed by it. "You know how much I love life," she told one caller in the midst of that struggle. And to the very last she was a center of life, and an affirmation of life, to her husband and children and friends.

Mary Anne loved to welcome people, to warm and comfort them with her hospitality, to offer them good food and drink. She enjoyed all the fruits of creation, and shared that joy with her children and their friends, as apt to call them together to watch a migrating flock of finches as she was to gather them for a concert. She loved to share going to the lake, rides in the country, browsing through galleries and antique stores, finding a new vendor of cheeses or vegetables. What would be the point of these good things if there were no Mary Annes?

She made fresh the rather banal liturgy of our seasonal holidays because she welcomed them with warmth and gladness—with Indian corn on the door at harvest time, pumpkins at Halloween, construction paper turkeys in the window for weeks before, and then the laden Pilgrim platter on Thanksgiving, and May baskets in the spring.

Mary Anne had the gift of affirming the identity of others by her interest in them and her celebration of their existence. She did this in the little ways most of us think ourselves too busy for—remembering birthdays and anniversaries, remembering to recall and ask about occasions and projects important to her friends (and perhaps to no one else in all the world).

She thought children every bit as important as adults, never forgot their names, their birthdays, their interests. Indeed, it was only borne in on me that something must be very wrong when my oldest did not receive a card for the first time in twenty-odd years. During her last stay in the hospital, when no visitors were encouraged, she arranged to have my son, who was traveling through the city, admitted. Even then when she knew that time was running out, time for others was a largesse she dispensed with ease and grace. And attention. She showed deep interest in his progress as a free-lance photographer and in the portfolio he had with him, and shared with him her pride in her own children and her concerns.

Her husband, part-professor, part-politician, part-administrator, would be the first to admit that feminists would call him a male chauvinist. She was not unaware or blind to the fact, but was philosophical about it. She filled her time when he spent long hours away in the male world. They had much in common, loved each other, their children and their friends and shared a comfortable creatureliness.

Mary Anne was not irritatingly placid or content. She had strong likes and dislikes—especially of the people she saw as reinforcing inhumanity in the church or any of our institutions. Nor was she too good to be true. She loved gossip as much as anyone, and, quite frankly, it was a joy to share it with her. She was not free from the unsettling anxieties which beset the women of our time. She battled successfully a fierce bout of depression when her children were small and close together—literally walking it away. And when she survived the first onslaught of blood disease she wondered aloud to friends whether she could not have done more with her life. "Perhaps," she said to me, "I should have gone back to school." But even then her chief reason was that she might have been more help to her husband. We hastened to reassure her, because we could not really think of a different Mary Anne.

She was by very nature a helper, a nurturer. And, of course, that is what we are afraid of—that we will lose the Mary Annes, and with them the retreats from the struggle, the places of repose, the affirmation of our lives, the nurturing warm nests from which to go forth. We are afraid of a world of strident, contesting women with no time for the little comforting things.

Of course, we who subscribe to the need for the movement, will hasten to say that the intent is to free us all to be wholly humane and

(Continued on page 199)

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DIVORCE & REMARRIAGE

MICHAEL TRUE & JAMES YOUNG

A report and a text from a recent conference

1—A Meeting of Divorced Catholics

"Be it resolved that the Bishops of the United States, through our Holy Father, Pope Paul VI, call upon the Church to change the authoritative interpretation of her teaching concerning the meaning of Christian marriage and to change the law so that the rights of Catholics to divorce and remarry wholesomely and publicly in Christ and in His Church will be acknowledged when, in fact, their first marriages are irreparably broken."

This resolution, from the National Divorced Catholics Conference, was proposed not by a disaffected lay person, but by Monsignor Stephen J. Kelleher, J.C.D., former presiding judge of the Marriage Tribunal of the Archdiocese of New York. On October 25-26, four hundred persons—parish priests, canon lawyers, and men and women whose marriages have come apart—discussed and later adopted the resolution, participated in sixteen workshops, and compared notes on the strength of their associations in various parts of the country. (The canon lawyers came directly from the recent annual convention of the Canon Law Society in St. Paul, where members of diocesan tribunals and other church lawyers heard Father Charles Curran, Professor of Moral Theology at Catholic University, recommend similar changes in the Church's attitude toward divorce.)

Those attending the Divorced Catholics Conference in Boston represented a growing constituency, a new and increasingly visible Catholic ministry, including Penny McDaniels, a member of the year-old Divorced Catholics Group in Atlanta; Lorraine Knudson, presently organizing a similar group in Plattsburg, New York; Father Joachim Lally, recently appointed chaplain to divorced Catholics in the Grand Rapids, Michigan, diocese; Father Henry Mascotte, from an inner-city parish in South Bend, Indiana; and Father Martin Morgan, from the Tulsa metropolitan area. A woman from Colorado heard about the conference through her daughter, an undergraduate in Massachusetts; several area people came simply to learn more about the Boston group, a three-year-old ministry initiated by two lay members of the Paulist Center community, with the help and encouragement of Father James Young, C.S.P.

Clearly, what had begun a few years ago as an informal association had now become a national movement, responding to people's need for moral guidance and support during a special and trying time in their lives. As Father Young said in one of the major addresses, divorce, a time of suffering, is sometimes the crucible by which men and women are brought to a deeper spiritual life. At the end of the conference, in addition to sending the Kelleher resolution to American bishops, people representing fifteen states and Canada issued a call for amnesty for divorced and remarried Catholics. They asked the bishops "to welcome back into full membership in the Roman Catholic communion all women and men who have been separated because of divorce and remarriage."

With the support of canon lawyers, theologians, psychiatrists, and social workers, divorced Catholics can point to some success up to this point, especially the increasing leniency of diocesan tribunals in awarding "annulments." Father Paul O'Connell from the Worcester (Mass.) Marriage Tribunal, in reflecting upon his own experience, said that things had changed rather substantially since he joined the tribunal in 1966. At that time 75-80 percent of those appealing to the tribunal "were not given any relief"; in 1974, about 95 percent of those appealing received relief. Not surprisingly, however, Father O'Connell seemed content to let someone other than the canon lawyers or the chancery carry the weight, the burden for further change, when he declined to endorse Monsignor Kelleher's resolution. His answer to the question posed by divorced Catholics, "Why, on the basis of the theological and psychological evidence, doesn't the Church do something?" seemed to be, "He also serves who only stands and waits."

The legal problem of divorce and remarriage for Catholics centers on Canon Laws 1119 and 1120, among others, which permit annulment on some grounds, but which are based on a somewhat narrow understanding of Christ's teaching on marriage. As Msgr. Kelleher suggests, in his informative and superbly written book, *Divorce and Remarriage for Catholics?* (Doubleday, $5.95, 1973), the Roman Catholic, as opposed to Or-

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thodox and Anglican tradition, ignores a long history of divorce in the first twelve centuries of the Church. The problem has been further complicated, according to Sister Helen Wright, S.N.D., in her response to Father Young, by modern Catholics' mistaken attitude that Church laws, on marriage and on other subjects, are "indissoluble."

Divorced Catholics Groups have done and are doing part of the important work of the Church on marriage —a subject discussed at length, by the way, in Vatican II's Constitution on The Church in the Modern World (Nos. 48 to 51). The challenge they issue has important implications for a variety of subjects and touches many disciplines: theology, church law, psychology and medicine. A significant effect of the movement thus far is the increased involvement of professional lay persons, from various backgrounds, on the work of the marriage tribunals as they now stand. But the other developments, including the abolition of the tribunals, in favor of a less legalistic and bureaucratic manner of dealing with troubled marriages, are the work for the future.

In the meantime, throughout the United States, these groups provide the kind of support and opportunity for spiritual guidance that Catholics with marital difficulties cry out for. In study sessions, workshops, conferences such as the one in Boston, they provide opportunities for conversation on "Growth Opportunities for the Divorced and/or Single Man and Woman," "The Religious Education of the Children of the Divorced," "Marrying a Divorced Catholic," and "Can the Divorced Receive the Sacraments?"

As Alex Weidman, co-chairperson for the Third National Conference said, the growing strength of the movement is reflected in the progressive outspokenness of the participants. Initially, they gathered as a support group, trying to accept themselves in the midst of the anxiety, fear, loneliness, confusion and guilt that characterize a Catholic's experience when his/her marriage disintegrates. Gradually they took a public stand, helped to initiate similar groups throughout the country, and published a newsletter called *Divorce*, available through the Paulist Center, 5 Park St., Boston, Mass. 02108.

The theme for this year's National Conference was "Catholic Divorce: What Might It Be Like?" In Msgr. Kelleher's words, "Now is the time for the Bishops of the United States to acknowledge the injustices which are being inflicted upon millions of persons in broken marriages in the United States and throughout the world. Now is the time for our Bishops to call for a change in the authoritative interpretation of Church teaching on the indissolubility of Christian marriage. Marriage is not of its nature indissoluble nor does it necessarily effect an unbreakable bond. Marriage is fragile . . ."

At this point, Catholic divorce, along the lines established by the Anglicans and the Orthodox, seems a real possibility.

MICHAEL TRUE

II—Misimpressions About Marriage

I would like to begin with a prediction. I predict that within a generation the Roman Catholic Church will change its present discipline and will begin to bless the second marriages of divorced Catholics. As has happened so often in recent years, we will find ourselves then in a position of trying to explain how something which we were taught would never change, actually changed. Remember when we were taught the Mass would always be in Latin; or when we were told Catholics would never be permitted to eat meat on Friday; or that Catholics would never be permitted to be married in a Protestant Church ceremony? It is obvious that popular Roman Catholic religious education about divorce and remarriage has been presented with a rigidity that causes a lot of problems when we talk about change. I'd like to catalogue some of the popular mis-impressions among to prepare for change.

1. *The Catholic Church cannot permit divorce because it is expressly forbidden by Jesus in the New Testament.*

It is clear from the New Testament sayings of Jesus that Jesus was against divorce. As he so often called people to higher standards of living, Jesus called married people in Israel to a higher form of marriage than was common in his day. The Israelites had known divorce throughout their history, and it was permitted in the Law of Moses. When Pharisees tried to trap Jesus into taking sides in the divorce dispute of his day, he refused. He bade his listeners attend to the teaching of Genesis: "In the beginning, God made them male and female. For this reason a man will leave his father and mother and cling to his wife, and the two shall become one flesh. Man must not separate what God has joined together." [Matt 19/1-9, Mark 10/2-9].

Jesus in taking as his own the insight of Genesis proposes marriage that is permanent, lasting, faithful, till death. The love of husband and wife for one another should be like the Covenant love of God for his people. This is a radical counsel which Jesus proposes to his hearers just as he proposed radical poverty, radical nonviolence, radical service of the Kingdom of God. Jesus sets a high standard for husband and wife—the love of God himself. The position of Jesus is clear in the New Testament, but what is equally clear is that the Church

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of the New Testament felt free to adapt the counsel of the Lord to the concrete pastoral circumstances in which Christians found themselves. Contemporary scholars point out that Matthew felt free to permit the Palestinian Church to keep its Jewish custom of divorce on grounds of infidelity, and Paul felt free to accept divorce in broken pagan-Christian marriages. The first generation of Christians understood the Lord well and reported him clearly and preached a much higher ideal about marriage than that which prevailed in the Jewish and pagan societies in which the Gospel was preached. The Church proposed the ideal but pastorally cared for men and women whose marriages had broken down, permitting them a second opportunity to try to achieve the ideal of Jesus. So the words of Jesus in the New Testament do not forbid divorce; rather they present an ideal towards which all should strive, while recognizing that some men and women will not realize that ideal and may have to seek it a second time.

As Scripture scholar George McRae insists, ". . . we must discern the process by which the teaching of Jesus was remembered, communicated, interpreted, adapted and enshrined in the practice of the early Christian communities. That process . . . is one of accommodation to circumstances that were not the context of the preaching of Jesus himself. The Church of today must relate, not to an absolute divine law which is in practice inaccessible to our scholarly research, but to the process of identifying what is of Christ and what is Christian and entering into that discerning process for our own day." ("New Testament Perspectives on Marriage and Divorce," in *Divorce and Remarriage in the Catholic Church*, Lawrence G. Wrenn, ed., Newman $7.50; paper, $4.95).

2. *The words of Jesus in the New Testament are divine law and for this reason the Roman Catholic Church could not permit divorce and second marriage.*

The theological opinion that sees the words of Jesus as divine law is a modern Catholic position. It is clear from the New Testament itself that Jesus is not a lawgiver. Matthew in his Gospel presents Jesus as the new Moses; but where the old Moses laid down commandments, the new Moses lays down ideals or counsels much stronger and far more demanding than that which Moses asked of the Israelites. Moses gives the negative strictures, the Ten Commandments, but in Matthew Jesus presents the expansive idealism of the Beatitudes. Further, the tradition of the Eastern Church dating back to the time of the Apostles does not see the words of Jesus as divine law. The East has interpreted these words as counsel, and has since Apostolic times provided for the second marriage of Christians with Church blessing. The Roman Church in the post-Reformation era attempted to codify Christian life with a whole new set of precepts and requirements; part of that effort was to extract laws from the Gospel words of Jesus. No greater distortion could be done to the message of Jesus than to codify his demands. Or as Paul argues so powerfully in the New Testament, law is not enough—law does not go far enough—law cannot save.

3. *When Catholics marry an indissoluble bond is formed between them which can be broken only by death. Divorce cannot sever that bond.*

There are two traditions in the Church on this point. One tradition says that the bond of matrimony cannot be broken, while another tradition says that it is unlawful to break the bond of marriage. The tradition that says the bond cannot be broken has held the day in the Roman Catholic Church up until this time. Many Roman Catholic theologians and Church lawyers are arguing today that the second view which sees the bond of marriage as fragile and often broken should be considered. as Canonist Lawrence Wrenn has pointed out in his book, it is a tradition that is ancient and honorable and one endorsed by saints and popes and bishops and was widely held during periods of Church history. So it has been recognized often in Church history that marriages break down, that the bond is often dissolved. And often during the history of the Church, the Church has adapted when men and women were faced with broken marriages and permitted them to marry again.

Further, how can we talk of indissolubility in a world in which everything dissolves; our experience tells us that the only thing constant is change. All human relationships, especially the intensive relationship of husband and wife in marriage, change. In some cases the relationship grows stronger and more mature with time; in others it weakens and comes undone. Some marriage bonds may prove to be indissoluble, but it seems to me that is only evident when a marriage is ended by death. I think it would be better if we called Christians to attempt to realize an indissoluble fidelity and love in their marriage, while recognizing that some are not going to achieve that goal. When they have failed, they should be offered healing and the opportunity to try again.

4. *Marriage is disintegrating in American society. We are faced with a runaway divorce rate. One of the last proponents of stable and lasting marriage is the Catholic Church. If the Church were to ever give in and permit divorce and remarriage, that would be the end of marriage as an institution.*

I call this the "boy with his finger in the dike" theory. It is a popularly held concept and one which I often hear when addressing Church groups about divorce. First of all, there is no evidence that marriage is disintegrating in American society; it is changing. The marriage rate continues to go up in American society; it has been said that Americans are the most marrying people in the history of mankind. It is clear that marriage is still held in high esteem in American society, and more

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and more people believe that they will find the fullest human happiness with a marriage partner. As sociologist Andrew Greeley insists in the Wrenn-edited book: "The principal crisis in the American family comes not so much from the fact that the family is going out of fashion as from the fact that Americans have such great expectations for the happiness to be achieved in marriage." What is new about marriage is the fact that most Americans marrying today feel that if a marriage does not work out, they should not stick it out. Rather it is generally accepted that if a marriage proves unworkable, if the couple turn out to be incompatible, if they turn out to be combustible, if they can't find happiness together—they will divorce and look for another mate. There is more divorce today because Americans are dealing more openly with their marriage problems. Several generations ago many unhappy marriages were resolved by desertion or the man moving into the attic or heroically sticking it out for the sake of the children. It cannot be proved that we have more unhappy marriages today because we have more divorce; I believe that we have more people accepting divorce as a solution to marital problems, and it can be shown that many people who were most unhappy in a first marriage found great happiness in a second union.

In fact a case can be made that we are facing a crisis not of marriage being treated lightly in American society, but rather a crisis of rising expectations in marriage. Our contemporaries expect more in terms of intimacy, friendship, support and compassionship in marriage than any generation before us. All the marriage counselors and marriage enrichment groups point to the high expectations Americans have of marriage. Because the expectations are high, many men and women are not finding what they want. In some cases they may be unrealistic—in others they believe that they married the wrong partner.

Is there a runaway divorce rate? That cannot be proven either. Sociologist John Scanzoni has written, "There have been gradual, long-term increases in the United States and elsewhere. However, when looking at valid ways to assess these rates, they appear (1) to be comparatively low; (2) to be largely accounted for by the young, the less well-off, and the black, a trilogy of variables that are often found together. From these perspectives, the allegation of widespread 'marital breakdown' is, at this time, virtually impossible to justify."

The best evidence suggests that about one marriage in five in the United States currently ends in divorce. The rate is increasing slowly, yet one cannot prove that it is going to continue to increase. There are some signs that things may be improving: the initial marriage age of Americans now at 23 and 21, is continuing to rise. Persons married before they are 20 have three times as great a chance of getting divorced. Trial marriage, whatever may be our moral judgment of it, is providing a brake on hasty marriage and giving couples time to test their compatibility. The feminist movement is challenging the notion that a woman is not a woman until she lassos a man; there is evidence that more and more women are putting off marriage till they complete their education or realize their career ambitions. There even seems to be mounting evidence that divorce is not easily accepted as a kind of marriage problem cure, but that Americans look upon divorce even more realistically today as a painful, sad transition full of heavy emotional implications for those involved.

I do not think the Roman Catholic Church is going to decide what marriage will be like in American society or even have a major say in what marriage will be like. Marriage in any age, in any culture, is an institution shaped by complex social, economic, religious and cultural forces. There is a new kind of marriage emerging in American culture. As Christian believers committed to an ideal of permanent, faithful, loving marriage, I think we must realistically assess what is happening to marriage in our times, and look upon the result with eyes of hope. How can we nurture and support those trends which promote stability and human fulfillment in marriage? What strategies—be they marriage preparation, marriage enrichment, marriage counseling, separation and divorce counseling—should we encourage to deal with the stresses of a changing institution? As Greeley says, "If there is to be any contribution at all from the Church to sustain a man and woman in marriage, it seems to me that it ought to be of the sort which helps them to acquire the confidence and skills—and the realism—they need in their search for interpersonal vulnerability." I think there are many features to the new marriage that we Christians should endorse: a more mature and freer role for women, greater sexual adequacy, better family planning, more social commitment. The water is already coming over the dike. I think we Roman Catholics should take our fingers out and learn how to swim in this new human era.

5. *"What God has joined together let no man put asunder." Catholics cannot marry a second time since they were first joined together by God and he does not join them together a second time."*

In our popular teaching on marriage we have connected the wedding ceremony with a bond established by God. Many theologians and Church lawyers are questioning today whether every couple who marry in the presence of a proper Church minister do establish a marriage bond. We have always admitted through annulments that some marriages don't take because of defects at the beginning. Now we are asking, is every couple really married on their wedding day? Which raises the more substantive question: what does it mean to be married? When is a marriage bond present? Many theologians reflecting upon our experience argue that

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a marriage bond is present when a man and woman achieve a union which is marked by love and fidelity and commitment or when they achieve a community of love. It may well be that some couples have achieved that community of love on their wedding day; but it is also certain from our experience that many others have not reached that point on the day they marry, and it is equally certain that some, despite their best attempts, never realize that kind of loving commitment.

Many divorced persons in speaking of their marriages insist that they never achieved in their time together anything approaching a genuine loving commitment; rather their whole time together was marked by pressures and forces which drove them apart. Were they really married? From a theological and human point of view, we can say, "No." They may have lived together and may have attempted marriage and may have gone through a ceremony, but a union never came about. From this perspective it is obvious that we are holding many men and women to marriages begun before a priest which never really happened. Our theology of marriage or our understanding of what a marriage is has been weak. What is sacramental about a marriage? Often when I ask this question of audiences they tell me it is the vows which are the sacrament or the ceremony in Church. What is sacramental about marriage is the love of man and wife for one another; it is their love which is a sign of something unseen—the love of God for his people. This is the long tradition of the Church from Paul in his letter to the Ephesians [5/21-33] through the Fathers of the Church down to the present time.

In order to explain a change in the Church's understanding of marriage and divorce, we first have to give our people a richer, more biblical understanding of what marriage is. It is evident that our view of marriage has been too legalistic; we have a long tradition of describing in law what a marriage is, when it takes place, what impediments stand in its way. Today we have the wonderful opportunity to draw on all the sciences of human behavior to describe in concrete human terms what it is to have a loving union patterned after the love of Christ for the Church. Once we get that perspective together, then it will be obvious to us that many marriages that have ended in divorce never were sacramental marriages in the first place, and there was never any marriage bond.

6. *If the Church were to change, it would lose its credibility in speaking of marriage.*

We've heard for years now the often repeated assertion that if the Church changes on this issue it will destory its credibility to speak at all about marriage. I am convinced from talking to hundreds of Catholics in parish groups around the country that most people see the capacity to respond imaginatively and compassionately to a new situation as a sign of strength.

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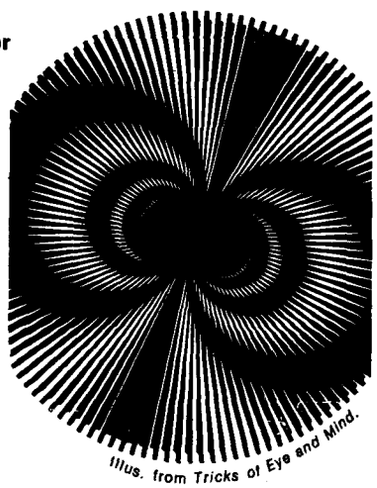

Illus. from Tricks of Eye and Mind.

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Divorce has now touched almost every American Catholic family somewhere in its immediate experience. More and more Catholics know that the reasons for these divorces are not all bad character and lack of moral fiber. They know that the causes of these marital breakdowns are complex and that many tried very hard but could not make it. The Catholic people have increasingly had the experiences of more and more friends and relatives growing up through the sad experience of a divorce and then finding real happiness in a second marriage. When I've explained to groups the scriptural and historical traditions and how the Church could change on this issue, I have found great openness among the people. I would insist that on this point the people are much farther ahead than the clergy and the bishops. The people are ready for a creative approach to marriage and divorce in the Church, ready to see the Church help those who have suffered alienation from the religious home of their birth because of divorce and remarriage.

JAMES YOUNG

OBSCENERY

THE SCREEN

Alluding to his own title, *Le Fantôme de la Liberté*, Jean-Claude Carriere said at a press conference that he and Luis Bunuel had wanted to arrange the fifteen or twenty episodes in their script for the film "with apparent liberty"—that is, at random, with no arrangement at all. The film does indeed come across as a mischievous hodgepodge. All that links the episodes is a tendency for a minor character in one to be the major character in the next. Aside from that the episodes seem to have only the most chancy and arbitrary relationships. The only readily apparent connection among any of them is the way that several seem to be jokes which work by a kind of inversion.

In one episode, for instance, a dirty old man gives a girl a pack of picture postcards, which she blithely passes on to her parents at home. Outraged, they interrogate her and fire her governess. But then they also examine the cards more closely and begin to become excited themselves looking at them. The punch line, when Bunuel at last gives us a peek at the cards too, is that they are all pictures of famous sights like the Eiffel Tower and the Taj Mahal. The exchange of the obscene and decorous here seems very like what occurs a bit later on when another set of characters arrives at a fashionable home, presumably for a dinner party. They do sit down at a long, elegant table, but instead of eating they sit on commodes with their braces and garters down and read magazines. Then later one of them retires discreetly to a bathroom where a meal is served in privacy.

Other episodes seem to match up in ways that are even more tenuous and eccentric. In the opening scene, set during the Napoleonic wars, a funeral statue of a Spanish nobleman hits a French soldier taking perverse liberties with a companion statue of the nobleman's wife. The soldier, furious, has the wife disinterred, intending to violate what is left of her in retaliation. But when the coffin is opened all the soldiers are stunned by the sight of a face, buried a hundred years, yet preserving the perfect beauty of the youth in which the woman died. And in a curious way that unexpected face seems to belong to an equally unexpected body we are to see a few scenes later, when a teenage boy brings an older woman to an inn to consummate an affair they have been having. Though she protests that even her husband has never seen her naked, she undresses for this boy; and when she sinks onto the bed, her arm thrown across her face in modesty and fear, the body that Bunuel reveals to us is that of a peerless twenty-year old—a body to match the face of the long-dead nobleman's wife.

As disparate and fragmentary as the episodes seem, however, we can't help feeling in the end that they all go together somehow. Out of the welter of free association and fancy a unique wholeness emerges. Bunuel has never been so much of an anarchist, a practitioner of "apparent liberty," as he likes to boast. The liberty really is only "apparent" here, and the film remains extraordinarily single-minded, the work of an undeniable *auteur*. The final shot that fades from the screen at the end is of an ostrich's head, and it seems a surprisingly apt, summary image. Like ostriches sticking their heads in the sand, all the characters in all the episodes in this film have had a capacity to deny their own eyes. They have had an ostrich's capacity to react to what they see with both obsession and oblivion.

Although Bunuel's ostrich may not actually stick its head in the sand for us, that older woman in love with the young boy does. What is her arm flung back across her eyes if not this? It is as if she felt that by not looking at the boy she would prevent his looking at her too. Her eyes are as blind as the eyes of the dead noblewoman whose head would fit her body. But then so is her young lover blind in a rather glorious way—as blind as the statue of the noblewoman's husband, who watches over his wife even though his eyes are of stone. Into the void created by the older woman's want of seeing rushes her lover's excess of it. With her eyes shielded, his dominate the scene, for the beautiful young body revealed when she undresses is of course merely her body as seen by him. The beauty of her exists for us to see only as an earnest of his feeling.

That it exists for us at all—exists for us as visibly as it does for the boy—is what this episode shares with

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the others in the film. Just as all the episodes I have mentioned are about the paradoxes of seeing and not seeing, so too do all involve us in the audience in their act of vision. When we see a body so lovely and erotic as this old woman's, we are forced to take seriously, in a way we had not thought to do, the boy's desire for her. In like manner, by not letting us see the post-cards that the little girl brings home to her parents, Bunuel gets us to infer their pornography; and then when he does show us the cards, our attitude towards pornography is transferred, for the confused moment, to these monuments of high civilization. Thus Bunuel makes us unwitting accomplices to his own imagination. Yet another trap is set for our sensibilities when we expect to see a dinner party and wind up watching people evacuate their bowels instead.

Bunuel knows only too well that we moviegoers are all voyeurs by nature, enjoying the mere vision of life as if it were the fullness of it. But then all filmmakers are also voyeurs, not only by nature but by profession. As Bunuel's treatment of the scene between the old woman and her young lover demonstrates, he is not moralistic about voyeurism. Maybe this apparent liberality only reflects the vitiated desires of an old man, but I doubt it. Whatever their age, the greatest filmmakers are almost certainly those who never feel guilty about their voyeurism of life: those who can accept their talents as talents and take a certain playful delight in their visions. Clearly Bunuel is one of these.

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BYRON VAZAKAS

THE INADMISSIBLE EYE

Even the slummers of this skidrow gray,
hung up on poverty, keep moving on
to foursquare acres of the better life.

And so to blot out stains that will not wash
with sly evasions of not looking where
this man or that sprawls drunken on a stoop.

Though empty halls tick off a tenement,
a longer shadow than the evening falls
across the mystery of what was here.

Hands thumbed the graining of the banisters;
and afternoon dissembled the debris
of what was left, of what had flashed like flame

then ashed into forgetfulness, as burnt out as
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by selfsame fires that save him just for this.

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CHILDREN'S BOOKS

Elizabeth Minot Graves

From "With a Deep Sea Smile" (Little, Brown)

To See the World Afresh is both the title and theme of a compelling anthology of modern poetry compiled by Lilian Moore and Judith Thurman, (10-adult. Atheneum. $4.95). "It is urgent today," say the compilers, " in a world polluted by the synthetic to find a place for the genuine."

To see the world afresh—that is what children's books authors have not been doing recently. With notable exceptions, the children's books this year are uninspired, imitative and synthetic.

Why such a bland, mediocre output? Is it Watergate fallout which has made writers lose faith in their worth and the world? Is it the recession in children's book publishing which has made editors afraid to accept anything but the most safe and salable?

Fortunately, new editions of old favorites have partially eliminated the necessity for new writing. There are handsomely illustrated editions of individual folk and fairy tales; Parents Magazine Press is consistently successful with these. There are anthologies, among them Virginia A. Tashjian's *With a Deep Sea Smile* (6-11. Little Brown. $5.95.), captivating tales from many lands, silly rhymes, riddles and chants, with hilarious drawings by Rosemary Wells. And how pleasing to have stories of happiness for a change in *Happy Families* collected by Barbara Willard (9-14. Macmillan. $6.95.).

A fine gift for anyone is Houghton's boxed collector's edition of J. R. R. Tolkein's magical *The Hobbit* ($15.). Another treat is Trina Schart Hyman's newly illustrated edition of Carol Ryrie Brink's prizewinning, family-frontier story *Caddie Woodlawn* (9-12. Macmillan. $5.95.). There's also a bevy of paperback reprints for 9-12, stories with meat, humor and imagination, such as *Henry Reed, Inc.* and *The Changeling*, all doubly welcome as so many ex-authors for this eager age group have gone over into the new sex-and-neurosis novels for teenagers, some superb some merely shoddy and trumped up.

Excitingly enough, the fresh new writing this year is black books by talented black writers and artists.

Several are picture books. *My Special Best Words*, written and illustrated by John Steptoe (Viking. $6.95.) tells of the loving, everyday relationship between two little children and their father. *She Come Bringing Me That Girl* by Eloise Greenfield, illustrated by John Steptoe (Lippincott. $4.95.) describes a small boy, jealous of baby sister. These themes have appeared many times before but the authors have breathed new vitality, tenderness and humor into them. And Steptoe's magnificent, vibrant paintings are a joy! In *Walk Home Tired Billy Jenkins* by Ianthe Thomas, illustrated by Thomas di Grazia (Harper. $4.95.), an imaginative little girl transforms a weary hike. This, like all these books, makes extremely effective use of the rhythms and images of black English.

For older children, there's *In The Times They Used To Be*, illustrated by Susan Jesche (Holt. $4.95.), in which Lucille Clifton briefly, nostalgically describes the worries, bitternesses and delights of two 8th graders growing up black in the 1940s. *Listen for the Fig Tree* by Sharon Bell Mathis (10-15. Viking. $5.95.) is a stirring, complex and beautiful novel of a girl (blind) and a mother (widowed, heartbroken and alcoholic) fighting seemingly insurmountable problems. It is also a triumphant story of love, courage, community solidarity and black pride.

This black fiction all has unusual honesty, vigor, warmth and persuasion. Rather than wondering what will sell, the authors have burst forth with their vision of life. As a result the reader of any age and race becomes one with the characters and gains new insight into himself.

A SELECTED LIST

CHRISTMAS AND RELIGION

The Silver Christmas Tree. Written & Ill. by Pat Hutchins. Macmillan. $5.95. Squirrel's very special Christmas presents for his friends and the joy of giving. Pleasing repetitions. 4-8.

Christmas Crafts. By Carolyn Meyer. Ill. by Anita Lobel. Harper. $4.95. 24 things to make during Advent, such as holly-painted paper, and a bread-dough manger, plus the story of the Christmas symbols. 8 up.

The Five Great Religions. Text & Photos by Edward Rice. 4 Winds. $7.95. How each religion has been shaped by its peoples' land and culture, and in turn shapes them. By the author-photographer of the equally beautiful cultural tour of *The Ganges.* Each 11 up.

What Is God's Area Code? Cartoons for New Children. By Jack Moore. Sheed. $2.25. Funny, provocative cartoons, liberating thoughts on God. 6-adult.

ELIZABETH MINOT GRAVES *is a freelance writer and children's books editor.*

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Caves to Cathedrals: Architecture of the World's Great Religions. By Carl H. Hiller. Photos. Little Brown. $6.95. How beliefs shape buildings. 150 photos. Exceptional! 12 up.

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Jack-O'-Lantern. By Edna Barth. Ill. by Paul Galdone. Seabury. $5.95. The Irish tale of old Jack, meaner than the Devil and his Halloween pumpkin, is happily whisked to New England. 5-9.

The Devil's Storybook. Written & Ill. by Natalie Babbit. Farrar. $4.95. A very human, pompous and rather endearing Devil and his forays into the world. Great style! 8-11.

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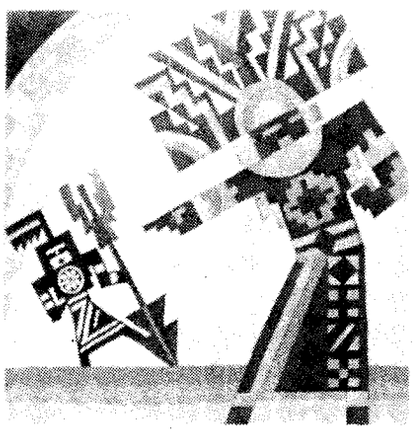

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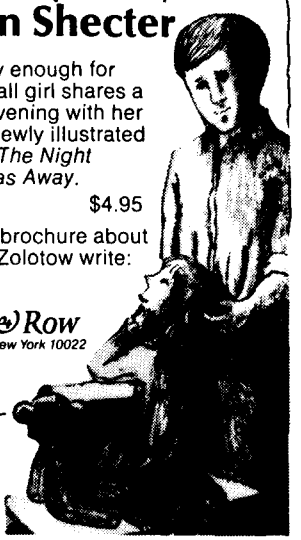

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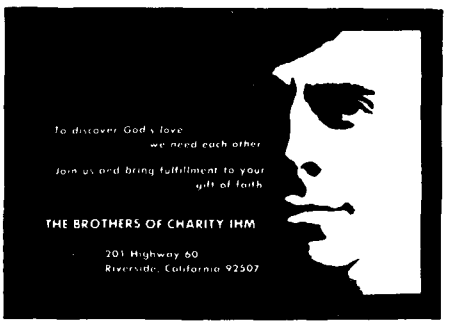
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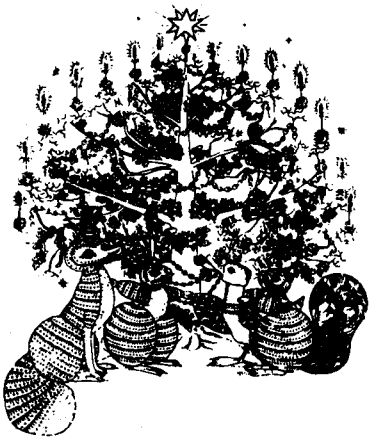

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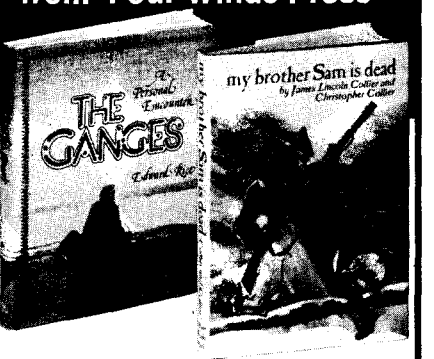

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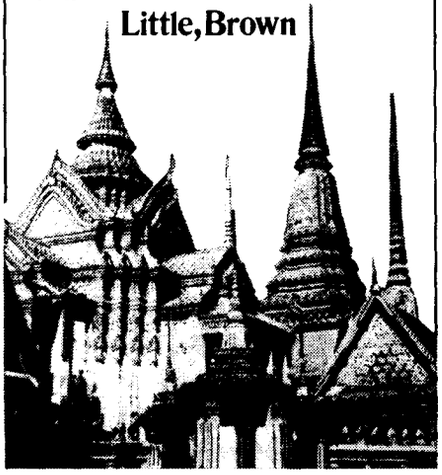

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Theology

Godfrey Diekmann, O.S.B., Louis Bouyer and Dr. Paul Minear are three of the visiting professors for the Spring Term, 1975, Department of Theology, Catholic University, Washington, D.C. Contact: Fr. James Coriden, Department of Theology, CATHOLIC UNIVERSITY, Washington, D.C. 20064.

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books and indirectly these help turn them to other reading. Random House has new titles on hockey, football and basketball with good photos, action and statistics, most only $1.95. Putnam has added *O. J. Simpson, Aaron,* and *Clemente* to their teenage biographies (each $4.97), Crowell has a *Clemente* for 6-9 ($3.95), and Grossett *Great Pro Quarterbacks* ($4.95). Dodd Mead has good how-to-books such as *Better Camping* ($4.50) and Walck a decorative *Let's Catch a Fish* for 4-7 ($5.95).

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CORRESPONDENCE

(Continued from page 179)

involved in Christian initiation, especially the candidate, and in the case of children, parents, godparents, and the local church but they also spell out some basic norms of authority and responsibility on the part of bishops and parish priests.

There are just too many references to quote at any length. A reading in context would be much more appropriate but there are a few that bear directly on the question of "consulting procedures" and "authorization."

"Bishops are the principal dispensers of the mysteries of God and leaders of the entire liturgical life in the church committed to them. They thus direct the conferring of baptism, by which a sharing in the kingly priesthood of Christ is granted." (G.I.12)

"It is the duty of parish priests . . . to prepare the parents and godparents of children with appropriate pastoral guidance and to administer baptism to the children." (G.I.13)

"Other priests and deacons, since they are cooperators in the ministry of bishops and parish priests, also prepare candidates for baptism and, with the invitation or consent of the bishop or parish priest, confer the sacrament." (G.I.14)

"It is the duty of the priest to prepare families for the baptism of their children and to help them in the task of Christian formation. . . . It is the duty of the bishop to coordinate such pastoral efforts in the diocese. . . ." (I.7.1)

"In many countries parents are sometimes not ready for the celebration of baptism or they ask for their children to be baptized, although the latter will not afterwards receive a Christian education and will even lose the faith. Since it is not enough to instruct the parents and to inquire about their faith in the course of the rite itself, conferences of bishops may issue pas-

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toral directives, for the guidance of parish priests, to determine a longer interval between birth and baptism." (I.25)

This intervention is not meant as a judgment on any of the principals in this sacramental fiasco, much less Father Egan, but simply a plea for discussion and evaluation within the context of the documents involved which includes among others both the new rite for the baptism of children and the even more important rite for the Christian initiation of adults.

(REV.) JAMES D. SHAUGHNESSY
Director,
Murphy Center for Liturgical Research

New York, N.Y.

To the Editors: Gordon Zahn's letter [Oct. 11] rightly points out how Father O'Rourke's baptism of Nathaniel Morreale, far from being an act of "elemental justice" as you described it [Sept. 20], was in fact the unscrupulous and self-serving manipulation of the child, his young and unsophisticated parents, and, ultimately, of the priestly office and the sacrament itself—made worse by O'Rourke's collusion with the Svengali figure of Bill Baird.

Where I part company with Mr. Zahn is over the balance between the rights and duties of a religious community (both the Society of Jesus and the broader community of the Catholic Church) and those of its members. Surely there is a point at which an individual, by his own free choice, puts himself outside and against a community so irrevocably as to compel that community to recognize this. Father O'Rourke only got what he deserved, got, in fact, what he had openly dared the community to do. His blatant rejection of the clear Catholic teaching on abortion would have been reason enough for his dismissal. But what was perhaps even worse was his public prostitution of his priestly office and the sacrament of baptism to the level of a media event to serve political and partisan ends—something that *Commonweal* has frequently and correctly criticized in other instances.

DANIEL L. SCHLAFLY, JR.

Logansport, Ind.

To the Editors: In the current uproar over the dismissal of Fr. Joseph O'Rourke, may I cast my votes for the marvelous Abigail McCarthy and equally marvelous Gordon Zahn for shedding the most light by their thoughtful analyses of this complicated situation [Oct. 11].

For the most predictable response, may I nominate Fr. Daniel Berrigan [Oct. 18].

Brother Dan, with love, may I recommend that when you have something important to say, leave off the journalistic pyrotechnics: i.e., shouting headlines like "To hell with the glory of God" and snappy openings "I want to write you this . . . love letter." Also, knock off the breezy, show biz expressions: i.e., "crash pads," "going entirely bananas," "freaky zealots," etc.

I love your message, but when you come out in the tap shoes and straw hat right on beat with the background

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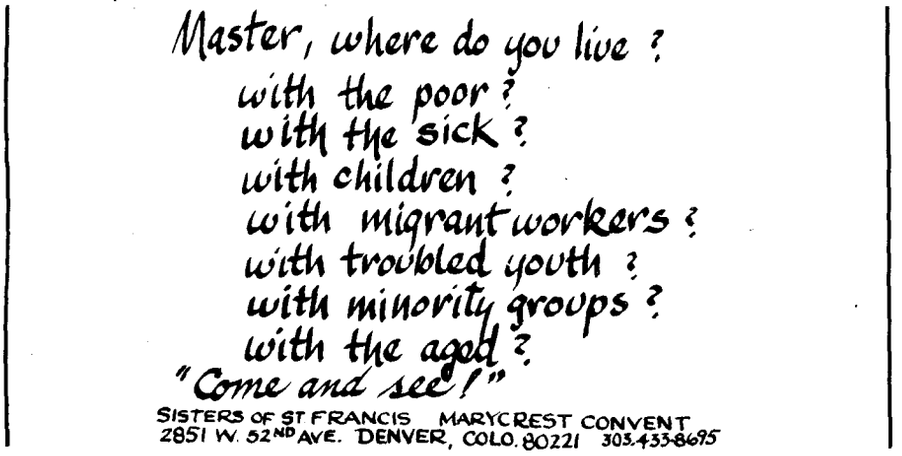
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music, I tend to dance along with you and miss the lyrics.

BILL MCTAGGART

Boston Busing

East Boston, Mass.

To the Editors: Professor True's "Last Resort in Boston" [Oct. 25], while essentially accurate, has a couple of factual errors and something of an oversight in its assessment of the troubled situation in this city.

The present school committee, chief culprit along with a few legislators, in the effort to continue the discriminatory process of education in Boston, will remain in office until January 1976, if it fills out its term. The referendum before the voters calls for a choice between two plans, not among four. (Two were eliminated in a special Spring referendum.) One plan retains the present structure; the other replaces the present committee by decentralized administrations governed by local councils responsible ultimately to the Mayor. Hopefully, Boston voters will vote "Yes" on the referendum in November and oust the committee.

While True is correct in giving credit to the actors he mentions for their contributions in support of school desegregation, he overlooks the woeful lack of preparedness in this city for the redistricting that was implemented by Judge Garrity's order in September. Too many people remained silent while the demagogues whipped up passions in several neighborhoods and convinced people that busing would never come. Too many people allowed the mass exodus to the suburbs, havens for segregated education, to happen without offering support to METCO and other proposals for suburban involvement. Too many people have supported an economic system that places the burden for curing social ills on a working class and on ethnic communities which, while they share the responsibility for the ills, simply lack the resources for the constructive and fair solutions to the problems.

As so often happens, there has been ecclesiastical leadership at a moment of crisis, and it can be judged 'adequate' and may even be deemed 'courageous.' I would not want to assess the record of the Church for the ten or more years this city has avoided the issue it has finally been forced to face.

(REV.) THOMAS D. CORRIGAN

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

Ms-nomers

Lafayette, La.

To the Editors: I was amused by your text on linguistic sexism [News & Views, Oct. 25], but very surprised afterwards to see that your linguistic sexist forgot to check the text on the Catholic novel ["The Catholic Novel and the 'Insider God,'" by Robert E. Lauder, Oct. 25].

He would have seen that, for the book *The Vital Tradition: The Catholic Novel in a Period of Convergence*, it would have been necessary to replace "his" and "he" by "her" and "she," because the author of the book, my good friend Jean Kellogg, has never been Gene.

I would like to set the record straight.

JEAN MARIE JAMMES

(Ms. Kellogg is Jean, but the book in question is signed Gene. Father Lauder presumed erroneously, therefore, that the author was male.—THE EDITORS)

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Abigail McCarthy (Cont.)

affirming of each other. And we must remember that many a woman is driven to such desperation by her experience that she is unable to be either. We will have to work very hard to make the freedom to be wholly humane a reality. We owe it to Mary Anne . . . and all those like her.

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The Creative Arts

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